Anglia supplex & Triumphans.

A SERMON

Preach'd at the

FRENCH CHURCH

On *Wednesday* the Ninth of *April*;

Being the FAST-DAY

APPOINTED BY

HER MAJESTY

FOR THE

Glorious Success of Her

ARMS.

By *James D'Auligny.*

Translated into English, By the AUTHOR,
At the Request of several Gentlemen.

Dublin: Printed for *M. Gunne*, and *F. Gurrine*, 1705.

A

SERMON

Preach'd at the

FRENCH CHURCH,

ST. ISSIA'S-TOWN

Being the FAST-DAY

APPOINTED BY

HER MAJESTY

Glorious Success of Her

ARMS.

By Simon D'Ewes.

Translated into English by the AUTHOR,

At the Request of Several Gentlemen.

To the Right Honourable

Lord Viscount BLESSINGTOVVN.

My Lord,

I Had not presum'd to appear in publick, and before your Lordship (in a Tongue scarce known to me; and in an age both sharp and critical, and among a Nation abounding with most ingenious Men.) had not the sense of certain Duties, overcome my just Apprehensions: Were it the mere Phancy of being in Print, I had not had the Thought of shewing my Weakness; when the best of Things are liable to censure.

My Lord, *'Tis my Comfort, that if others don't excuse my Faults, your Lordship will judge of my Zeal, by the Intention. And how cou'd I ever pretend, to present any thing worthy of your Lordship's Perusal? But,* My Lord, *what Encouraged my Boldness (otherwise unjustifiable) is, my earnest Desire to express the Sensibleness of* Refugees, *in the* Common Cause; *when they have received publick demonstrations of Charity and Protection, even from the* Throne.

How can We forbear to give publick Declarations of our Zeal for a Nation, whose Wings have been a Most Gracious shelter

unto

~~Sure it is, That I am one of the least among 'em, yet, I think to express here their Thoughts as well as mine own, and I'll satisfie in the mean while, the Passion I had to declare my Gratitude and Veneration to Your Lordship. Besides my particular Obligation to your Lordship, we acknowledge a great Favour of God, (after having the benefit of Serving Him, according to Reason and Revelation) to behold such Examples, as your Lordship, and your Noble and Vertuous Consorts are; there never was a more accompliſh'd Union, Your Lordship has found what God presented unto Adam, a Help much like unto Your Self: The true Servants of God, of both Nations, do look upon you as rare Examples both in the Church and State. God cannot make a greater Present into the World, than a Greatness cloathed with Vertue, (as a precious Diamond worn in a Golden Ring, that charms the Eyes of Men) being enrich'd with the Knowledge and Love of God.~~

My Lord, Your Lordship's Christian Modesty cannot hinder us to admire a most solid Piety, always like to it self, without Interruption and unblemish'd in the Corruption of the Times. We cannot take too much Notice of Them who are the Supports of Religion, and Examples of Virtue: For don't forget the Distressed Church of God in Your Prayers, and I will not cease to beseech Heaven, That Your Lordship, and Your Illustrious Family, may always be the dearest Objects of its Care and Love. And be so Gracious, as to be perſuaded, that of all Men upon Earth, there is none, that with more Respect and Submission is,

MY LORD,

Your Lordships

Most Humble, most Obedient, and

Most Dutiful Servant, and Chaplain,

Fa. D'Aubigny.

A SERMON PREACH'D, &c.

Psalm 60. Verse 11, 12.

Give us Help from Trouble, for vain is the help of Man. Through God we shall do Valiantly; for it is he that shall tread down our Enemies.

Dear Brethren,

WE continue to humble our selves before God, to move Him to be Gracious and Favourable unto us. At first Heaven seemed as it were covered with Clouds, and in a Flame; but now we begin to discover some Beams of Grace: Lift up your Eyes, and see these fore-runners of a sweet Tranquillity. God hath spoken in his Anger, that ought to make you tremble; He hath intreated us in his Love, which ought to melt our Hearts in Tears; and now he promiseth to crown our Repentance with his Blessing; but we ought to continue in Fasting and in Praying, that we may obtain the Mercies of God Almighty, wrestling with him, and opposing our Tears, and Contrition to the fierceness of his Anger, raising our selves beyond the weakness of our Nature, through the lively apprehensions of our Faith; from every corner of this Sanctuary, let every one List himself in this Holy Combat, which ought to continue 'till the dawning of the Day of Deliverance, 'till God cometh down from Heaven, to Relieve your Brethren from *Egypt*. If there is any regard for the Interest of Religion, or any sense of Innocency Oppressed, which is inseparable from generous Souls, our Duty shall oblige us to join earnestly in Prayers with the noble Inhabitants of this Realm; 'Tis not Revenge against our Countrymen that moveth us; We were formerly obedient

Subjects to their Prince, and Violence and Oppression were our Rewards; We are heartily sorry for the sins they have committed thro' Superstition and Ambition; and we wish their Conversion, that they may know the Injuries they have done to our Religion: But seeing Armed and Glorious Nations Appeal, as it were, unto the Judgment-Seat of God against them, before him that maketh the Decision of the Interests of People, by War. When Passions of Men render all other Means ineffectual, we are bound in duty to Joyn, as much as lies in our Power, with a Nation that professeth and Defendeth the best of Religions, and Fights for the publick Liberties of Mankind: Besides our Sion is still waste and desolate, her Lamps are extinguished, and her Priests sigh, her Virgins mourn, and her Children are sacrificed to Superstition: If we are not called to Die, both for the Interest of this generous Nation, and our Religion, and to shed our Blood for Them; shall we deny to present the Incense like *Aaron*, with Tears and Prayers; to Kneel down like *Jeremiah* for *Jerusalem*? O ye Powers! O ye Enemies of this Church and State! we shall not cease to knock at the Door of Mercy, and to enter deep into the Bowels of God, with a Voice yet more piercing than that which moveth our Hearts, saying *O God give us help from trouble*, &c. These Words seem proper on this occasion. The Ancients and Moderns have translated the Title of it, to triumph over the Lillies, * of witnessing: The beginning of the Psalm is a complaining to God of former Judgment; he describ'd the Desolation in which God's People had been *v.* 18. *O God Thou hast scattered us, thou hast sheared thy People hard Things*: I leave the Application of it to your selves; your Sanctuaries overthrown, your Shepherds exiled, their Flocks dispersed, your Religion persecuted, are the Comment of *David*'s words. Did not God carry the Fire of his Indignation upon his very Altars, without sparing the profession of his Name? Oh, in this trouble, that maketh us float betwixt Hope and Fear, let us say unto God, *Give us help*.

* Shushan Eduth.

The Prophet afterwards giveth thanks for the Victories he had obtained over the *Moabites* and *Edomites*, when *Joab* had defeated Twelve thousands of them. God hath blessed the Arms of our Gracious Queen, with manifold Victories, upon many Twelve thousands of Enemies; our Praises have been immediately follow'd with Thanksgiving, and our *Edomites* scarce can look upon the Strong-holds wherein they were Forced, and where they seem'd to repair, only to be Spectators of the English Glory, and of the Triumphs of their Allies, and not only lose all hope to defend those Princes, that trusted more in their Power than in their Duty, but also tremble for their own tottering

ting Walls; *Thou hast given a Banner to them that fear thee, that it may be displayed for the Truth*, Vers. 4.

David knowing that he stood still in need of God's Assistance; that he should still meet with Difficulties, desires the help of God; with all our Successes we cannot subsist a single moment without the invincible Arm of God; and we humble our selves with Prayers and Fasting, that Heaven may continue its Protection over us.

On these Words I shall first make general Reflections, and then consider the Duties that this Solemnity obligeth us to perform.

O God who did Answer thy Holy Prophet, hearken unto our groaning, accept our Fast and Prayers; we put all our Trust in thy Mercy, be favourable unto us, to thy Great Glory, the Comfort of thy People, to the honour of Truth, and to the security of us and our Posterity after us.

My first Consideration is, That in all our Conditions and Undertakings, we ought to seek for the help of God Almighty; whether Men afflict us, if Sickness of Body, or grief of Soul Torment us, we ought immediately to repair unto Providence, and we shall be convinced of the Necessity of this Duty. If we consider, First

The glorious Power of that Eternal Being, to which all the World together being compared, is but an atome of weakness and misery; and his Infinite Wisdom, without which there cou'd not be any where either Order or Knowledge, and his merciful Tenderness, which is the true comfort of our Souls. If we compare to the Nature of God, our Nature and Misery, if we consider that we are Born out of nothing, that we are surrounded with Perils, creeping in the Dust, and fainting at the sight of a Worm; can we be reasonable, and not seek for the help of God? shall we raise our Heads against Heaven, by our Sins, and not so much as lift up our Eyes towards it in our Need? And are we asham'd to be assisted by Him, as if it lessened us? Let Heathens say (as one of their Poets hath it) like one of their Heroes speaking thus, that *none but Cowards crave the help of Heaven.* I'll never admire such Men that live and die like Beasts. Lyons and Tygars, deserve more glory than they for their brutish courage. And if Prayers are able to Discourage, 'tis none but guilty Consciences that tremble at the very Name of God, and at the Thoughts of another Life; but the Spirit that made so many Martyrs and Confessors, is not a Spirit of Cowardise. 'Tis an unjust Reproach upon the Christian Religion, that softning the Hearts of Men, *Rome* decay'd of its ancient glory. When we know, that the Reign of the last Heathen Emperors was much decaying, and that Superstition and Vices only dispirit the courage of Men. *David* was a Great Hero, he feared neither Lions nor

Men,

Men, *though an Hoſt ſhould Encamp againſt me, my heart ſhall not fear*, Pſal. 27. yet he never ceaſed to proſtrate himſelf before the Altars of the Living God; and with all the vehemency of his Heart, he wou'd pray before he came to any Engagement: *Daniel* and his Companions deſpiſed Sword and Flames; and who called more Devoutly upon God? and what was their undaunted Courage, but the effect of the perſuaſion, they had, that *God helped them*; and becauſe they repaired unto him, to find help in time of need? Beſides, ſhould we not deſire the help of God, when we have ſo many Experiences of the Efficacy of it; what is more able to Encourage us than the notion of a God that governs the World? and ſo ſtrong, that he can preſerve us in the midſt of a Thouſand Deaths, and ſo tender, that even in Death we find Eternal Life, and Victory when we are defeated? that hath made ſuch fair Promiſes unto thoſe that expoſe their Lives for their Country and Religion, and holds a Regiſter of our Days, that hath aſſured his Protection to all diſtreſſed People? * more likely than a certain Prince, who entring into an Order that formerly made a Figure in the Hiſtory of the Chriſtian World, Entituled himſelf the *Helper of thoſe that have no help*. But God is the Great Helper to whom our Gracious Sovereign and Her People preſent now their Prayers; as *David* and as *Moſes* who would not Depart before he had forced God, as it were, to grant him his Protection; *If thy Face*, ſaid he, *goeth not before us, let us not depart from hence.*

* The Templiers.

My ſecond Conſideration is, that we ought, by our Repentance and Prayers, not only in the time of Succeſs, but alſo in the time of Trouble, ſay, *Give us help in the time of trouble.* And from this I take occaſion to ſpeak of our preſent Condition, and ſay, That as at this Day we pray for the Reparation of our *Jeruſalem*, the Tears we ſhall ſhed for that Occaſion, may well agree with the Glory of this Nation. God is pleaſed to receive in his Boſom the Sighs of diſtreſſed Hearts. *Moſes* pierced Heaven it ſelf, by his mournful Voice, for his People in trouble: And you'll find *David* every where in the *Pſalms*, expreſſing the motions of his Heart, with the Tears of his Eyes, *In the Day of my Trouble I ſought the Lord*, Pſal. 77. Verſ. 2. Were it not the Diſtreſſes of *Hezekiah*, the Contrition of *Manaſſes*, the Grief of *Iſrael*, that moved God unto Deliverance? In Trouble our Prayers are more ſucceſsful, becauſe they are more hearty; 'tis in Sickneſs, in Slavery and Perſecution that Men are forced to ſeek God's Help, after they have deſpiſed both his Threatnings and Favours. By the conſideration of the Trouble our Church hath undergone, let the Incenſe of our Prayers, inflamed in the Furnace of Affliction, perfume Heaven. As *Iſrael*

we

we have been Oppreſſed and troden upon by unmerciful Men; and at this time, many of our moſt faithful Brethren are buried alive in Dungeons, and are more tormented in the Gallies, than if they were ſwallowed up by the Waves of the Sea, torn in pieces by Men: They wou'd find themſelves happy to be devoured by Monſters and Fiſhes. I don't doubt but that God liſtens to the Prayers of theſe his Confeſſors; and if they cou'd hear us, we wou'd ſay unto them; Come and mix your Tears with ours; let your Voice ſo ſound in Heaven and in Earth as will move God and Man; *and ſhall not God avenge his own Elect, which cry Day and Night unto Him?* In the midſt of the flood of Perſecution, your Prayers ſhall, as a Myſtical Dove, bring us the Olive Branch of Peace and Deliverance. God will not reſiſt the moving expreſſion of your Grief; *O give us help in time of trouble*: We have, thank God and this Nation, found here a Gracious ſhelter, yet ſome, and perhaps of the better ſort, are uneaſy; and can't find ſuch Support among their Brethren, as the ſacred Communion of their Sufferings require. In this Day God Invites us to Mourn and Pray for our Deliverance. Mothers that weep for your Children with uncomfortable Tears, abandon your Souls to the pious Exerciſe of a reaſonable Grief: Be as many Daughters of *Heli*, whom the Glory of God, and the Deſolation of the Church ſtriketh to the Heart. God is moved on your behalf; help the tenderneſs of his Mercies, in ſpreading your Souls at his Feet, and Converting them unto him; *and pray for the Peace of* Jeruſalem.

My Third Reflection is, That the ſincere and true Prayers we direct unto God for his Help, have a great Efficacy; *the effectual and fervent Prayers of a righteous Man availeth much*, Jam. 5. *v.* 16. It delivereth us from the Gates of Hell, and obligeth God to come down in Flames to help us, and gives us Victory over all our Enemies. Why was *Saul* ſo Unfortunate in his Wars; and *David* ſo Proſperous, that with a handful of Men, he Defeated powerful Armies? The reaſon is, that *David* humbled himſelf at the Altar before he look'd his Enemy in the Face. Let us follow his Example, whilſt our *Joſhuas* goes and fights the *Amalekites*; let us aſcend unto Heaven upon the Chariot of an inflamed Zeal, watering the Earth with our Tears; and let us make of this Temple a field of Battel, where our Arms are our Groanings, and our Tears the Blood of a Heart, wounded with Grief for offending God: Let us pray to God to ſtop the deſtroying Angel, that uſed to lay Kingdoms and Provinces Deſolate; if the Hiſtory of the thundering Legion (where by devout Prayers, the Thunder deſtroyed the Enemies of *Aurelianus*, the Roman Emperor, and Refreſhed his Army with Rain) is

 doubted

doubted by some Learned Men, let it be certain in our Days. Let our Tears ascending unto Heaven, become a Cloud; from which, Storm and Lightnings may fall upon the Enemies of this State and Church: And also send beams of Deliverance, and an agreeable Dew of Triumph for us; praying to God for help, hath stopped the Sun in its course; and God shall stop that *Nec pluribus Impar*, which would carry over all the World Flames or Darkness. It hath stopp'd the mouth of Lyons. We pray that God may suppress the Fury of Men; it hath opened a way into the Sea; and we pray that God wou'd open a way into our Country, notwithstanding the fiery Persecution, and the Storm that hath been risen there against the Truth for many Years.

My Fourth Reflection is, upon the Reasons that Oblig'd God to help us: And in the first place we are in Covenant with God; and he hath Written it with the Blood of his Son, and Sealed it with his Death; and by that we are engaged to discover to him our Wounds and Griefs; and he's ingaged to pour into our hearts his Divine Comforts, and to grant us his Protection. We appear with our Misery, and God with his Power: Here Man presents his Need, and God promises his Help. Our Prayers move him; and the very appearances of his Promises are sacred unto him: O God, ought we to say; *have respect unto thy Covenant*, Psal. 74. *v.* 20. Let it not be said in *Gath*, or published in *Ascalon*, that thou forsakest the people of thy Covenant, that profess thy Truth, and present unto thee a reasonable Worship: Shew by the visible effects of thy Assistance, that thou acknowledgest us for thy chosen Church.

Secondly, The inexhaustable Mercies of God oblige him to help us: If we that are wicked are so moved with the Tears of our Children; doubt we that the Father we have in Heaven is not tender to our Supplications? Passionate Mothers cannot express it unto us by the motions of their Hearts. It is much that God taketh care of us poor Creatures; and if, by our Sense, we be not worse than Brutes, we shall be wholly taken with it: But when we think that the Love of God for us, that hath preceeded all Ages, is stronger than Time and Death, and hath extended it self to the very Death of his Son, can we doubt of it? we don't address our selves to an unmerciful Master but we crave the help of God, who hearkneth to the voice of Foans and Birds that cry unto him in the Forest for Pasture. And wou'd he deliver into the Hands of Men his dear People, that flyeth for shelter unto the bosom of his Mercy, and that troweth themselves into his Hands: *Save us, O Lord, lest we perish, for our Enemies seek our Souls to devour it.* God doth not only behold

our

our Grief, as *Agar* did the Tears of her Son, but he hath always the Balm in his Hand to cure our Wounds; and his sight is Deliverance it self.

Thirdly, The interest of his Glory obligeth him to deliver us: It was the interest of his Glory to humble a Nation that was become a dreadful Theatre, where Religion hath been changed in a horrid Hypocrisy, and a bloody Tragedy; where the unmerciful Dragoons, like the Devil that tormented the possessed Man, Night and Day, have immortaliz'd their Name, by drawing at the feet of their Altars and Images People forced by unspeakable torments, to Ceremonies they abhorred: Where they have made of the greatest mystery of Religion, a monstrous Sacrilege; and have dishonoured, as much as they cou'd, the Christian Religion; where they have demolished Temples, perverted the People of God, tormented the Body, tyrannised the Soul, overthrown the Faith, and have violently pluck'd away from Christ's Body the Members of his Church. It is high time that God should humble, and perhaps, now, bring to reasonable Terms, a Nation that prepared Chains to all *Europe*, and Violence to all the Churches; and that he should humble Armies that were the cause of shedding so much Christian Blood; that have destroy'd whole Cities by Fire and Sword; when the Inhabitants of all Sexes and Condition, were obliged to forsake their Houses, all in one Day; seeing their Country in Flames, and meeting all barbarous usage; piercing the Skies by their Cries and Lamentations: Finally, it is the Glory of God, to defend it against those that have dealt so unchristianly and vilely unto Mortals. *O God help us for thy Glory*; though happy Providences are not always arguments, yet Men are apt to draw Consequences against, or for a Party, accord to good or evil Success, and take occasion to insult the Religion of Conquered people; *Where is the God*, say they, *in whose protection they trusted*. O God, help us then, for thy glory: 'Tis true, we have deserved, by our Sins, to be the Victims of thy Vengeance; but let no more our Enemies have occasion to incense their gods, and to insult Innocency; *We are Thine, thou never bareſt rule over them; they were not called by thy Name*, Isa. *c.* 63. *v.* 19. *Keep us, O God of our Salvation, for the glory of thy Name*, Psal. 79. v. 9. Our Distresses calleth God to our Deliverance: 'Tis true we have Deserved these Afflictions, but it's certain that it was not our Vices that we were persecuted, but Truth and Vertue were alone intolerable to those that have purchased our Ruin, in Ages of Blood, where Readers used to seek examples of Cruelty: We need not look any further than the History of our Time. I shall not stand to de-

deſcribe you things, of which you are the living proofs. The Blood of Martyrs crieth now under the Altar of the Celeſtial Sanctuary; and if Grief and Tears ſhould be agreeable with the Nature of God, he would groan upon his Throne in our Trouble; He calleth himſelf the Helper of *Iſrael*, when he ſhall be in Diſtreſs. *Call upon me in the Day of Trouble; I will deliver thee, and thou ſhalt glorifie me*, Pſal. 50. v. 15. Again, *He is the Strength of the Righteous in time of Trouble.* Thy Church, O Lord, is deſolate, thy Goſpel is troden under, thy dear Children groan in Slavery; riſe, O Lord, exalt thy Glory in joining to our juſt Defence: Wilt thou hold thy peace in this critical Time, or deciſive occaſions, that ſhall, perhaps, raiſe again the Ruins of *Jeruſalem*, or lay it without hope, waſte under its aſhes?

My Fifth Reflection is, That tho' we pray for God's help, yet God maketh uſe of humane help; God helpeth, but we ought to help our ſelves; *Let us behave our ſelves valiantly for our people*, ſaid *Joab*, *and the Lord ſhall do that which is good in his ſight*, 1 Chr. c. 19. v. 13. To ask Victory without Combat, and Succeſs without Prudence, is tempting God; God hath ſo well United his Providence and our Endeavours, that denying the uſe of humane Means, we deſtroy the Order of Divine Wiſdom, that hath been pleaſed to leave Man in difficulties in this World, and to beſtow upon him uſeful Gifts for his ſecurity: The ſecrets of Providence are often inviſible, but ſecond Cauſes are the ſenſible proofs of it. God does ſeldom appear himſelf in his temporal Judgments or Bleſſings, but he maketh uſe of the courage of people, to chaſtiſe Rebellious Nations, even humane Maxims and Politicks ſerves his end: Even in the age of Wonders, the *Joſhuas*, the *Davids*, the *Gideons* joined their Sword to the Arm of God, they lifted their Eyes unto God, and kept not their hand in their Boſom, nor their Sword in the Sheath, but imitated the wiſe Pilot, that prayeth unto Heaven, and holds his Hand at the Helm.

My Sixth Reflection is, That tho' God maketh uſe of humane Means, yet the help of Men, without his Protection, is Vanity, *for vain*, ſaith *David*, *is the help of Man*: Hence we ſee, that often it is not, nor the ſuperiority of Arms, nor the valour of Captains, nor the ſtrength of Places that can ſtop a Triumphing Party. We ſee an inſtance of it at this time, when a Power, that ſeem'd to be the Weapon of Mankind, (to which the World hath proſtituted its Incenſe; as to a God, with all the Succours of Force and Policy, ready in the Execution; with numerous and well diſciplin'd Armies, that us'd to make frequent Conqueſts without fighting; Abſolute over his Subjects, having no Law beſides his Will) in the higheſt penacle of his Glory, now as much apparently,

parently earnest for Peace, as he was for Conquest: *Is not this the Man*, as the Prophet saith, *that made the World a Wilderness?* the Verse runs thus: *Is this the man that made the Earth to tremble, and destroyed the Cities thereof, that opened not the House of his prisoners*, Isa. 14. v. 17. O sensible Proof of what the Prophet saith, *that vain is the help of Man*! their presumptuous Hopes Providence seems to entertain for a while, to confound them with more shame and noise; when we see millions of Men vanish in the twinkling of an Eye, invincible Fleets overwhelmed in a Moment, and dreadful Empires suddenly overcast, then who can doubt, that *vain is the help of Man*? This was the reason, that a King of *Israel* said at the sight of a Million of Men, ready to ruin his Country; *It is nothing with thee to help, whether we be many, or with them that have no power; help us, O Lord, for we rest on thee*, 2 Chr. c. 14. v. 11. *David* saith, *That it is not his Sword that helpeth him* Ps. 44. v. 7. *Miserable are those that go down to* Egypt *for help, and trust in Chariots, because they are many, and look not unto the holy One of* Israel. *Both he that helpeth shall fall, and he that is holpen shall fall down*, Isaiah *c.* 31. *v.* 1. From thence we ought to learn, that we ought not to trust upon the help of Men, as the King of *Israel* upon the King of *Syria*; if we trust in Men as that Lord of *Samaria*, perhaps we shall see Plentifulness and Peace, but shall have no share therein; But who trusteth in the Lord, and shall be confounded? The Will of Men is unconstant, their Projects uncertain, their Interest Dangerous, their Foresight falleth short; and besides, had not the help of Men those Defects, they are Creatures.

How often have we seen Death lay in the Grave the great Supports of Nations? how often do we see the greatest Hopes vanish as Lightnings; We Taught, said the Disciples, that *he would Re-establish the Kingdom to Israel*: Often our Strong-holds fall, our Foundations shake, the Rocks wherein we repair for shelter, melt under our feet, and Weakness it self becometh the Instrument of our Deliverance.

Secondly, Men may be willing to help us, and yet they cannot so well lead the Inclinations of others, to our Interest; and many envy our Deliverance: By all these Reasons we ought, seeing *how vain is the help of Men*, to trust in God's Help, whose Divine Wisdom ruleth over the Interest of State, Jealousies of Princes, and Pride of Men: Let us with the Prophet, say; *From whence cometh help? our help cometh from the Lord*, who reigns over the Waves of the Sea, and Passions of Men.

My Seventh Reflection is, That we may expect the help of God against all Difficulties. The Condition of *Israel* was a picture of our own; never People met with more hardships; and never People Conquered them more Gloriously, with the help of God: Other Nations triumphed when they abode in the Wilderness, as now often the Church of God breatheth

in Flames; *Jeruſalem* was overthrown, and *Babylon* was riſen unto Heaven; and yet, at laſt it was ſubdued by a Prince that had once a Shepherds Staff inſtead of a Scepter; and God without Strength and Policy, moved his Heart to *Re-edifie* Jeruſalem; the People was free, the Altars were renewed, and the Temple rebuilt; and as a famous *Jew* ſaid to a *Roman* * Emperor, *When help faileth upon Earth, God is pleaſed to ſend it from Heaven*: Blind Wiſdom of Men! who upon reaſons of Fleſh and Blood reſiſts Providence; but Providence (by reaſon unknown to Fleſh and Blood) Glorifieth it ſelf in the moſt refined Policy, which ſheweth ſo much the more the Power of God by how much it deſpiſeth it; we admire the parts of Men, which are certain proofs of an Immortal ſoul, but they cannot hinder the Will of God, who is pleas'd to grant his help in deſperate Calamities and ſurpriſing Cures in mortal ſickneſs; to relieve *Joſeph* from Fetters, *Daniel* from the Den of Lions, his Companions from the fiery Furnace, *Jonas* from the Whales Belly, and St. *Paul* and St. *Peter* from Priſon; tho' our own Condition, and the ſplendor of our Oppoſers ſeem'd to leave our *Perſecuted* Church in forgetfulneſs, in War or in *Peace*, yet thanks be to God, the Zeal of God hath boldly and nobly Appeared in preſence of the Majeſty and *Great Council* of the Nation: Tho' our *Sion* ſhould lye waſte and covered with Blood and Tears, and laid aſide as the *Samaritan* upon the way of *Jericho*; and that none ſhould relieve her, the Saviour (whoſe help She expects) may preſent his Hand to receive Her; if not, we ſhou'd ſay, that *his Arm is not ſhortned*, nor *his Love changed*, which is able to help us, notwithſtanding the artifice of Superſtition, the coldneſs of Piety and contempt of Religion. Our Oppoſers ſhall not triumph in our Truſt; we ſhou'd think that God will not grant a Deliverance, of which we are unworthy; that he will continue the example of Patience and conſtant Sufferings of righteous Men, to whom Heaven will beſtow a double Reward after this mortal Life; as he ſeem'd to deny the Woman in the Goſpel, to make her Faith illuſtrious over all the World: *Speak no more unto me of this matter*, ſaid God to *Moſes*, Deut. *c.* 3. *v.* 26 loſing all hopes to enter into *Canaan*, the object of his deſire. But ſince God doth not reveal ſuch Will unto us (grounded upon his general Promiſes) we ſhall not ceaſe to ask his help, his Power being able to help us when he pleaſeth. We ſee well enough, all the difficulties that can be oppoſed within and without: But when we conſider, that all the true Chriſtian World beſeecheth the Mercies of God for the Church, the favours God beſtowed upon us to receive the Sacrifice of all that we had for his ſake, the conſtancy of our Confeſſors, that unheard Violence exerciſed upon Conſcience, the tryal God hath made of his faithful Servants, and timorous Deſertors, that fatherly Care that this Nation and ſome others beſtowed upon us for our relief, even in

* Philo. * C. Gallicula.

ſome

some Places, against Interest and Policy so many Innocent Creatures brought up in Superstition; the presumption of our Enemies, their long Prosperity, and their surprising Decay; and the gracious and most Charitable Eye that our *Gracious Queen* seems to cast upon us: All this, I say, reviveth our Hopes, even against contrary appearances; *Whatsoever the Lord pleased, that did he in Heaven and in Earth.*

My Last Consideration is, That we may hope that God will continue his protection unto us, maintain true Success, and bring War unto a desired and reasonable End; and as the Prophet expresseth it, *We shall do valiantly; and he shall tread down our Enemies.* We may hope, that God will give to our Arms that same Courage and Success that they have had heretofore; and which attended his people that called upon him in their Undertakings; the Deliverance of *Egypt*, the Victories of *Joshua*, *Gideon* and *David* are sacred Monuments kept in the Annals of the Church as Pictures of those Triumphs God grants unto his People, under the ordinary Dispensation; that we may know that the same Hand (who even by means that seem'd ridiculous, Defeated the dreadful Armies of Nations) doth not always favour the strongest Party, as impiety wou'd have it, but even the weakest. And the Royal Prophet hath not only instructed by his Psalms, but also by the History of his Life; whether he be persued by the unmerciful *Saul*, whether his ill natur'd Son conspireth against him, whether he was ready to be overwhelmed with the weight of a formidable Power, without scarce any other Arms than his Weakness and Prayer, he *did valiantly*, and Prosper'd, and overcame; when *Saul* lost with his Craft and Strength his Crown and Life, and *David* ascended upon that very Throne, from whence did issue bloody Orders against him; so the Distress of *Samaria*, and its miraculous Deliverance, the Cries of *Josaphat*, and the Angel armed for his defence, and the full ruin of the *Assyrians*, are examples for us. The Christian Church affordeth its Heroes; for example, The History of *Constantine*, which hath miraculous Instances as that of the Cross appearing in the Skies; of which some Learned doubts that of *Theodosius*, of whom if it be certain, 'tis related, that he saw two Men on Horseback with white Cloathing that encouraged them to Fight, and assured them of the Divine Help. * That Emperor after having inspir'd his own Courage to his Troops, for the Cause of Christ, when he Ingaged, the Winds blinded his Enemies with dust, and sent back their darts against themselves; upon which occasion an Heathen Author speaketh thus: *O Great Emperor! at the commandment of Heaven the Winds come to your help; at the sound of the Trumpet.* The true Religion teacheth also our Arms to do valiantly. It is remarkable, that the Massacres in *Swedeland*, the Cruelties of the D. *D'Albe* in the *Low Countries*, and the Oppression in these Kingdoms have made the

* See the Life of that Emperor, Written by *Fletcher* Bp. of *Nismes*.

the Blood of Martyrs the Seed of Soldiers, who have been known to secure their Liberties and Religion: And now we see (that while Superstition seeth every where, its Dominions wasted by War) we have Union and Tranquillity within; and this Nation carrieth Attonement and dread every where without; that same Religion that maketh tender Lambs for the slaughter in Persecution, in a lawful War, maketh us courageous Lions, dreaded by Tyrants and Oppressors, and our Enemies flee before they are persued; and they don't find their Hands; and our *Deborah* puts an hook in the Nostrils of the great Leviathen, and confounds his Politicks.

But *David* saith, that if we *do valiantly*; this thro' God: *David* was an Hero of the first Rank, and yet he never pretended to do any thing but thro' God; *He teacheth*, saith he in the 18 Psal. *my Hands to war*; *it is God that girdeth me with strength.* The Scripture teacheth us, that God endueth the Heroes of his people with his Spirit, and when he draweth it away in the least, our Hearts faint, and our rocks melt like Wax; *Rise, O Lord, and our Enemies shall be consumed*; *shew upon us the light of thy Countenance*: In the Common-wealth of *Israel*, when their Armies made ready for Battel, the Priests us'd to say, *Hear, O* Israel, *you approach this day into Battel*; *the Lord goeth with you, to fight for you against your Enemies, to save you*, Deu. 20. v. 3. 4. 'Tis thro' God that Armies are Invincible in the midst of Fire, Blood and Death; 'tis from his Hand proceeds those *fulmina belli* that now seems to mark Lines every where to a Neighbouring Nation; 'tis God that lightneth in their Hearts noble Flames, and in their Understandings lively and noble Thoughts, to make use of Time and Seasons with so much prudence; he cometh down at the Head of the Party he protects, and keeps it under the shield of his Providence; the Arch of God goes before them, and the cloudy Pillars leads them in Darkness and in a Wilderness, *Through God we shall do valiantly.* Religious Princes never trust upon the Reputation of your Valour, nor upon your heroical Performances, nor in the number of your Troops. The Heathen *Romans* had no Temple erected to Prudence or Valour, but they Dedicated one to Fortune: 'Tis not our Wisdom and Courage that saveth us, but God's Providence, and *he shall tread down our Enemies.* These Expressions is of the *Asiatick* Stile, to illustrate their Victories. They us'd to tread upon their Enemies subdued, as *Joshua* did the five Kings, as *Sapor did*, *Vespasian*, and *Tamerlane Bajazet*; in allusion to this, *David* describeth God, saying to his Christ, *Sit thou on my right Hand, 'till I make thine Enemies my Foot stool*; but take notice, that he saith it is God himself that shall tread them down; God whose looks oblige Heaven to sweat, and the Earth to discover its Foundations, and the Ocean to rage; all Creatures, jealous of his Glory, obey his Laws, to destroy Kings and People. Who art thou, great Mountain, that before *Zorobabel* a Plain? and the Universe it self, is the Foot-stool of God, and when he pleases, he may grind it to Powder, with all its Inhabitants.

Those

Thoſe Princes that are ſwell'd up with Pride and are beſieg'd by a throng of Flatterors that poiſon them therewith, may learn to Reform upon the example of *David*, more glorious in caſting his Glory at the ſight of the Altar, and in triumphing over his Pride, than in making conqueſts. How ambitious ſoever were *Alexander* and *Cæſar*, they attributed their Succeſs to Fortune; but they had been uncomfortable if their glory and courage had not been incenſed. We admire the inſtrument by which God *treads down our Enemies*; but yet, as *David*, we will ſay, that it is he that treads them down; and if we are free from their bloody Endeavours, we'll ſee that it is God that raiſeth us a Defence. The Conqueror of *Aſia* looked upon the Spoils his Soldiers had a deſign to keep for themſelves, as ſigns of their being Victorious, but the glory we beſtow upon God, ſhall be the moſt certain proof of our Succeſs.

When we ſay that *God ſhall tread down our Enemies*, 'tis not that we deſire their entire Deſtruction; we do not deſire that *fire ſhou'd come down from Heaven to conſume them*, but that their Pride, being overcome, they may open their Eyes, blinded with too *long a Proſperity*, and that they ſhou'd know their Injuſtice, and our Innocency: We do not deſire the bloody Execution of the Prophets of *Baball*, but we would bind their injurious Tongues and bloody Hands; and we may the more expect this temporal Judgment of God; becauſe God in the laſt Day will not Judge a Nation as a Nation; but every one ſhall give an account of his Actions, 'tis the reaſon why we ſee, from time to time, whole ſocieties of Men puniſhed or relieved in this World. God may differ in the execution of his Judgments againſt Oppreſſors, and in the Deliverance of his People, 'till the meaſure of the iniquities of the *Amorites* be full; but at laſt, he puniſheth Nations that afflict his People, and his thunderbolt falls when he pleaſeth upon a Million of guilty Men, neither the power of Princes, nor the number of Sinners doth ſecure them againſt his Juſtice; the greateſt Empires have their diſmal period of decay or of ruin: What is become of the great Empire of *Rome*, of her triumphing *Cæſars* and conquering Eagles? of the lofty Pride of *Babylon*, and of the ſplendor of the greateſt Monarchies? their Founders are periſhed, and with them the number of their Subjects. The Heathen have remarked, that wicked Men are riſen, that their fall might be ſo much the more dreadful, by how much God caſts them headlong from the height of grandeur and power: Moreover, they ſaid, that when God will ruin a Party, he infatuateth their Counſels, and blinds their Underſtanding; 'tis ordinary to ſee thoſe troden down that would tread down others; *I have ſeen the Wicked in great power; ſpreading himſelf like a green bay-tree, he paſſed away, and is not*, Pſ. 37. v. 35, 36. God calls, ſaith the Prophets, the Kings in Judgment; *Thou ſhouldeſt not have laid hands on the ſubſtance of my people, in the day of their Calamity; as thou haſt done,*

so shall it be done unto thee. He presents the Wine of his Fury to those that have defiled the Earth with their Abominations. He that treads upon the pride of *Nebuchadnezzars* and *Sennacheribs*, the cruelty of *Herods* and *Neros*, appears riding upon the Hill of *Sion*, to cut in pieces the rod of his Anger, and change the glory of *Assur* into shame; that the tragical end of Persecutors might terrifie those that follow their Steps.

Now I come to the very act of our Fast and Humiliation. Nothing hindreth more the help of God then our Sins, for which we ought to Fast and Mourn. God promised the *Israelites*, that if they wou'd obey him, one of them shou'd be able to stand against a Hundred; but if they were rebellious, one of their Enemies should persue Thousands of theirs. If God had acted according to the manners of the generality of us, he had been far from blessing our Arms, and had made us a Prey long ago to the fury of our Enemiy; *'tis the mercy of God that we were not consumed*, as he spared us for the sake of some good Souls, let them continue to be the support of the Church by their Prayers and good Examples; and to help the World tho' it doth not know the Service it receiveth from them; but yet our insensibleness, may ruin all the promises of Comforts that God seems to give us. We live in an iron Age, where Repentance, real Contempt of the World, tenderness of Charity are laught at, and the best of Men yield too much to their Passion, Weakness and Humane savour, which maketh them useless to their Brethren. The last Persecution gave us the Courage to forsake all: Our Hearts were in Flames, in Adversity; but in Peace our Religion vanisheth as the Dew at the heat of the Sun. The Manna falls every day at our Doors, and we tread it under our Feet; and the Word of God is often Preached unto us, but many hear it with Rebellion and Contempt: Many Years Threatnings, Prayers and the Mercies of God very little move us; the Bounty of God abounds, and our Sins always run as a stream. Shall we always be rebellious to his Laws, inflexable to his Remonstrances, ungrateful to his Favours, and obstinate in our Vices! We have fasted before now, but we did not wean our selves from the Pleasures of the World; and our Griefs have been but the fore-runners of our Disorders: Therefore, God did not hearken unto us. Must Refuges be also Evil-speakers, Libertines and quarrelsome? Tho' God made his Thunder brake, and Lightnings appear, we have shut our Ears and Eyes.

God, his Threatnings, his Favours, his Chastisements, his Blessings, the Interest of the State wherein we live, and that of our *Jerusalem*, intreats us to *Repent this Day with Fasting and sincere Contrition*: God speaks unto you this Day on the most moving manner. *My dear People, the Object of my Love, and the Contempt of Men; that liveth in banishment; upon whom I won'd bestow my eternal Glory; who was Persecuted for my Cause: Oh, if this Day thou shoudst but know what belongeth unto thy Peace; Come and dispose your*

your Right with me. Will you tear your Wounds, and prepare the Instruments of your Death? I present my Self unto you, with the Ballance in Hand, and I desire to make it incline on your Side, for your Deliverance, provided you make use of the weight of your Tears and Repentance; if not, in vain ye shall cry with Grief and piercing Groans: My Justice engageth me to punish you; but my Mercy moveth and divideth mine own Heart, and teareth my Bowels: In this moving Combat make us of this Moment; choose Life or Death. The Judgment-Seat is risen; and the Altar of Mercy entreats you to answer to this Summons of God.

God hath forgot nothing to win your Hearts; and seemeth to tell us as formerly he did to his People: *I have often delivered you from the Hands of your Enemies but you provoked me; I will no more deliver you.* What Wonders hath not God shewed us in our Days, both in the Revolution, and in the Transactions of this late Years. In the *first*, In what Danger was the Religion of this Nation! whose illustrious Prelates were abused, and Liberties threatned; when God relieved us so miraculously. Often since hath not God Confounded *Enemies lying wait in* Mitzpa, *and snares in* Tabor? What a blessing of God is it now, to see the Union betwixt *Samaria* and *Jerusalem*, *Israel* and *Juda*, who had formerly for more than Three hundred Years, been in as bloody Wars as ever was. We see good Understanding in Councils, Execution in Undertakings, Hope in Provinces, and Fear in the Enemies: The distressed Strangers, in their Country, receive from this Place their Help and Deliverance; and this Nation is in that Glory which maketh the jealousy of other Kingdoms. Our Generals have Triumphed wherever they have carried their Arms. *O Lord, be pleased to continue thy goodness towards us; we have no doubt of thy Help and Power*; but without our Repentance we are miserable. The most terrible punishment God sends unto Men, is when he forsaketh this Life unto them, and leaveth them to their reprobate sense: O let Heaven rather send us the Persecutions of the first and last Ages, I had almost said, O Heaven send us Flames and Desolation (if there is no other remedy) for to correct us.

But we have not been much more sensible in our Afflictions: It seems we wou'd defy the Anger of God, when our *Sion* (formed with the precious Blood of Christ) is Desolate, and when our Country hath been a *Sodom*, from whence Just *Lot* cannot flee; a *Babylon*, where instead of obliging us to Sing, they have afflicted with Death and Torments those that Sung the Praises of God in *Egypt*; where innocent Children are devoured by Monsters: And yet it seems we will force God to forsake our Interests; nothing doth it more than our insensibleness to his Stripes and Rods, when we dance upon the Ruins of *Jerusalem*.

Sinners, if you do not now come to your selves, you will perhaps be willing to do it when it is too late; and shall look upon the hardness of your

Heart,

Hearts, as upon the unhappy Cauſe of your Misfortune: If you don't Repent, your Faſt (inſtead of being an agreeable Incenſe to the Noſtrils of God) ſhall form impure Vapours. *If I don't incline my Heart, the Lord ſhall not hear my Prayer*: *David* triumph'd in his Piety, but what Misfortune followed not his miſerable Paſſion; he ſaw his Family in diſhonour, his Son rebellious, his Subjects revolted, and his Perſon overcharged with confuſion and miſery: Not only if we don't Repent, God ſhall not come in his favour, but alſo he ſhall come in his indignation; if we do not move his Compaſſions, his Juſtice ſhall conſume us; if you don't break your hearts, he ſhall bruiſe you with the rod of his Anger; if you will not receive the offers he maketh to receive your Repentance and Alms, he declareth that he will ceaſe to extend his Hands to a ſtubborn People; and then we ſhall Repent, but in vain; for having made War againſt God, and having fought againſt the moving Expreſſions of his Love. If our Enemies are weakned, the Counſels of God are Infinite, and his place of Arms is never Exhauſted of Weapons; he hath a thouſand means to ruin our Advantages; he can chaſtiſe us in the midſt of Proſperity; and humble us more in our ſad Condition: We muſt not think that any place can be a ſhelter againſt his Anger; all the World can be for us a ſeat of Grief and Miſery. People of this Kingdom, to move you more, we hope you'll make uſe of our mournful Example; not to tread upon the favours of Heaven, for not having anſwered them: We are diſperſed upon the face of the Earth, and begging at your Doors; we flattered our ſelves, when Diſolation was nigh at hand; and when it ſurrounded us, we thought to eſcape, ſleeping, as we thought, in ſecurity. Learn by it to ſerve God in fear; and pray to be delivered from the Hands of your Enemies.

But, *Secondly*, Wou'd you be ſo Ungrateful, as to raiſe the Anger of God, by our Sins, againſt a Nation to which we ough all? Was it not enough to have ſcandaliz'd Strangers in our Country, and ought not we to have made in our Refuge a Solemn Reparation of it? *Have I nouriſhed thee*, ſaid *Brutus* to his Son, *to deſtroy the Common-wealth*? 'Tis the reaſonable Reproach this brave Nation may make unto us. Have we receiv'd you in our Boſom, to carry in it mortal Poyſon? and to Join to the Diſorders that reign among us, thoſe of your own Country, and to hinder us to defend the publick Liberty? And indeed our Succeſs depends much upon the behaviour of People. *Rome* was triumphing when the Life of its Conquerors was not leſs glorious unto it, than their Victories; but when the Vices of other Nations were led in Triumph into their CITY, their Empire fell ſuddenly: Oh what ought we not to perform to deſtroy that heinous Sin that poyſons the whole politick Body; puts Kingdoms in flames, and maketh its black vapour aſcend up into Heaven? The Univerſe groans under the weight of Sinners, and the Earth Vomits its Inhabitants; it is what

what made *Israel* miserable, when *Jerusalem* was besieged by *Nebuchadnezzar*, and reduced into Ashes under *Zedekiah*; and lost its Temples and Sacrifices? The Churches of the *East*, for this many Ages, groan in a dreadful desolation. Can we in the least deny our Protectors this Help, which is to destroy that Monster that maketh a cruel War in our very Hearts and Bowels?

But our *Sion* and our *Religion* most earnestly intreats us on this occasion: God seems now to put the event of it, in the Hands of the *Reformed Powers*. She trembleth (that afflicted Mother, lest we betray her Interest in so great a concern; in Circumstances that make the Decision of her *Life and Salvation*. She opens unto you her Breast; She intreats you by her torn and bloody Members, to remember her Grief when she was in labour for you: Will you make her *Desolate* by your Rebellion. She waits impatiently, and most frighted for your last Resolution: You are all her Joy and all her Delight; will ye be her Misfortune and Shame? Is it not enough that your Sins exposed her to the most dismal effects of the Anger of God? *Dear Spouse of Christ*, shall not thy Eyes pale and trembling, thy Face cover'd with Tears, pierce our very Hearts? shall we always be the subject of her Grief? will ye be her Murderers, condemning her to perish through our Iniquities? The Stones of so many Temples demolished, the groans of the Gally-slaves, shall cry for Vengeance against our Insensibleness, and our Posterity shall mourn for the hardness of our Hearts; and if our Ancestors should revive, they wou'd be ashamed of such ill-natur'd Children: We that pretend to follow Christ in flames, in whom Christ suffereth; still, will we do nothing for his Cause? do we not dread he shou'd say to the Angels that protect us, *forsake them, seeing they forsake their Brethren, whose Blood crieth against them*? And ye Inhabitants of this Realm, that have seen happy Days succeed to dark Clouds, look upon our Distressed Churches with a pitiful Eye; they crave your protection, do not forget the Cause of God, and excuse our bold Request; you have encouraged us to it: Great Queen, Triumphing Nation, don't permit that another should have the Glory of raising up the Temples of God; relieve the Innocents, render the Children to their Fathers, the Fathers to their Children; brake the Chains of men, and those invisible ones that bind Consciencies and Souls; and change the condition of our distressed Church. If we had no particular Interest in it, we wou'd say, that God honoureth you to imploy you in so glorious a ministry: Shew, Great Queen, that your Heart is so much the more sensible of the Misfortune of People, by how much God hath risen you above them, notwithstanding the Jealousy of our Deliverance. But 'tis to God chiefly that we ought to direct our selves; He holds the hearts of Men in his Hand; He can even make Stones sensible to build his Church, and the

Trees of Heaven, to raise up his Altars? O Heaven! will thou any more give thy Light where Horrours such as we have seen, do still continue? Will Thou suffer that Men shou'd never have Power to silence those Tongues that praise Thee most worthily? help us, for the love of thy Truth, trodden down, for the love of thy Self ingag'd in our Cause; we have deserved to perish, but spare us for thy Mercy's sake. But if we intreat God by the jealousy of his Glory, he intreats us to Repent by the solicitation of his Love: What shou'd Heaven say? what shou'd the Earth say? what shou'd God say and his Angels, if on this occasion we do not answer his Message?

I have called you, said he, *to Fasting and Mourning, and here is Laughter*: Oh let every one of us, in this moment, raise our Voices as *Israel* in *Bochim* weeping. All ye Sinners mourn; Revengeful men weep for your Violence and Fury; Voluptuous for your Lusts, and unhappy Ingagements; Ambitious for your Oppression and Injustice. Let us enter all in Judgement against our own selves; let our Eyes, let our Voice, and our Expressions condemn that perfidious and ingrateful Heart, that hath so much abused the Love of God. Oh let God rather tear it from our Bosom, than to let it be more insensible to his Word, to his Benefits, to his Rods, to his Anger, to his Love, to his Intreatments; by the Mercies of God, by the Interest of your Salvation, by the terrour of his Vengeance, I weep for your Vices, abhor your Ungratefulness; *If to Day ye hear his Voice, harden not your Hearts*: Ah, Dear Brethren, wou'd you be so cruel to your selves, to your Brethren, to your Religion, as to deny this? Heaven and Earth wou'd complain of our Insensibleness: I tremble when I think of our former Faults; but now God waits for your Resolution; speak by your silence and Tears; or will ye that God should take that Silence for a proof that ye will continue in your Passions, and provoke his Anger? I wish almost you wou'd interrupt me by your Cries. The Stones were softned at the voice of *Sina*, and at the lamentable voice of Jesus upon the Cross; shall not the Entreatments of God, the Tears and Blood of Christ move your Hearts? if they are moved, then out of the fulness of the Heart, let our Voice and Actions express our Griefs; or let those good Souls that are among us, truly Mov'd, help to move others; and begin to Convert this Assembly by their Tears, contrite Hearts and Countenance; with Eyes abated, our Soul melting within us: Rich and Poor, Christians of all Sexes, Age and Condition, let us be desolate for not having better answered our sacred Profession. *O Lord do not despise our Tears, but be moved with our Repentance and Grief: We don't weep for our Misfortunes, but for the Sins that caused them. O Lord, do not reject thy People; and forsake us not.*

I say again, that there is no hope, but much fear for us, if our Fasting is not followed with a sincere Reformation. If your Hearts are truly softned, leaving this sacred Place, go and embrace your Enemies, and relieve

the

Miſerable. Let us enter in Covenant with God, to be a New People: Kindle your Zeal; revive your Charity without delay. The World knoweth well enough our Misfortunes; let us learn to all People how we behave our ſelves in Them: And if we are not ſo happy as to oblige Men to help us, at leaſt, let us force them not to deny us their Compaſſion and Eſteem. Let our Converſation raiſe up Religion in the hearts of Men; let our Devotion be more burning than Fire; let us ſpurn all Impurities that defile the Heart; let us deſpiſe unlawful Advantages, when they keep us from thoſe of Heaven; let us receive with patience the Afflictions Heaven ſent us, and with gratefulneſs, the Wonders it doth for us: Let us reſolve to paſs our Lives in Virtue, ſilencing the indiſcreet motions of fleſh and blood, ſubmitting Nature it ſelf, if we will be delivered from our Enemies; let us free our ſelves from paſſion; let our Holineſs blot out the ſhame of our Nature, which is Vice: Holy Religion revive in our hearts the motions of the moſt lively faith and burning Charity, loving Daughter of Heaven, Triumph over our Incredulity, Truth, Holineſs, put our affections in Chains; let Juſtice ſtrick down iniquity; let Charity Sanctifie the Tears of our repentance, and make our Prayers aſcend unto God. *This is the Faſt which I have choſen to break thy Bread to the Poor.* Let us renew the Vertue of our firſt Churches; let your Families be Godly, reſpect the Word, and have a Holy Veneration for the Sacraments: let us convert our Brethern by our good examples. Men ſtrove to quench the light of our Churches, with blood; let us lighten it by the holy fire of our Hearts; let the Tears we have ſhed be an oyl of good Odour to revive the Lamps of the Sanctuary.

We do not only humble our ſelves, That true Religion may proſper, and that we may be freed from perſecution and from our Enemies; there is another Deliverance, which is no leſs the Subject of our Prayers and Mourning; 'Tis the Deliverance of Vice and Irreligion that infect the World, When the Name of GOD is Blaſpham'd, Piety Mock'd, Impurity and Drunkneſs triumphing, Profanation and Debauchery proud of their unpuniſhment and of the Number of Sinners, Craft and Deceit prais'd, Covetouſneſs and Injuſtice courted, and Religion ſcarcely ſeem in the Hearts of it's Profeſſors and defenders, it avails not much, if Superſtition ſhould be caſt out of the World; 'Tis worſe a thouſand times than Gally-Chaines and Perſecution. O God! help us in Trouble, Religious Souls God calls you to our help, to oppoſe the diſmal Flood that Covereth us. *Jonas* cauſed the ſtorm, but by ye the Preſervation of the World, and the hope of the Church; your Tears mix'd with the

Blood

Blood of Christ, shall Purify the Earth and Perfume Heaven. Let us lift up our Hands before the Lord, and falling before his Throne, say with *Saul, what shall I do? O! my Brethern, your Repentance hath Conquer'd God.*

I hope ye have overcome, ye have overcome; Let People rejoyce, let Heaven and Earth shout with Joy; for if we obey God, He shall change his dreadful Weapons, not only in the Instrument of our Security, but also of the Deliverance of others: He shall make his Church Triumph notwithstanding the Measures taken by Violence and Policy.

War which is for other People a dreadful Comet and a fiery Sword shall be a bow of Deliverance and a Messenger of good News to us; God shall continue to Bless our Queen, in her Counsels, in her Armies, in her People, and in her Religion; he shall keep her Right, and continue her Triumphs: The last endeavours of our Enemies shall only serve to illustrate the glories of our Deliverance; and shall give to the Ministers of his Temporal Providences, those same Inclinations that he gave formerly to that Prince that purchas'd so Gloriously the Reparation of *Jerusalem*; and shall Secure for ever the liberties of this Nation; and a plenteous Peace shall Succeed a Successful War, which shall hinder the Oppressors of Religion and Justice, to impose their Laws and Superstition to all Mankind; *Our Gracious Queen having no foes*, but such as are Enemies to Truth and Virtue, which she so Zealously professeth and defendeth; and shall make Religion and vertuos People triumph and flourish, *Amen.*

BRITISH MUSEUM

FINIS.